

Helps and Hindrances to Growth
in my Christian life.

First of all a Christian home, a mother whose example held me steadfast in times of temptation, a father who at the family altar and by his firm adherence to truth was of great help.

Outside of home in my earlier life 4 things stand out very clearly.

First a young woman gathered several children about her for a little prayer circle in which she talked with us and taught us how to pray. It was only for about a year, then she moved away but the informal meetings in her room are very precious memories.

Second a pastor's wife who led two children in a connected Bible study was of great help. This too was only for a brief period.

Third - the connection with a Christian Endeavor Society in its inception was a great help in the development of my Christian life.

Fourth. The presence for about a week in our home of the missionary, Bishop Taylor was an important time in growth. His talks with me about the Christian life in the most simple and natural way and as he left the silent prayer offered with his hand upon my head are experiences never to be forgotten - it was a time of greater determination to serve God.

Two things marked a change in Christian life in College - one was the opportunity of doing some personal work which gave a new vision of life, the other was the facing of the missionary question - Was I willing to go anywhere

according to the purpose and will
of God?

Since college nothing stands out
prominently - first a desire for
real Bible Study at last became
a consuming one - I felt I could
not take another step until in
some way the Bible became an open
Book to me - Its detached verses I
enjoyed but it was not vital.

This prayer was answered at a
Summer Conference when under
the guidance of a Bible teacher I
was led to find the Key which
unlocked the Word of God - My
zeal for it has never abated and
there has never been the time to study
it as I wanted to.

A later influence in my life was
a friend who seeing the greatness
of my life prayed for the answering

of the Spirit of God - The answer to that prayer was a very definite change in the whole attitude of my life and work.

I am humiliated in reviewing my life to see how many have been the opportunities, how feeble the growth.

I believe there would have been more growth in Christian life had there been less of preaching and more of teaching in the Word of God.

Another need I have felt was in times of dissatisfaction for friends who would not glaze this over by comfort but who would help me face the source of the difficulty - I have needed those who would lead ^{me} to a deep heart searching for sin, the root of lack of growth in the Christian life.

1. How is the Christian life to be nourished & deepened?

By reckoning self crucified & trusting Christ to live my life. "Reckon ye yourselves to be dead unto sin, but alive unto God in Christ Jesus", Rom 6/11. "Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof." Rom 13/14.

2. Has growth been even & constant? if not, Why?

No. Though I thought that when I died I would be taken to heaven, because Christ had paid for my sins by His death, I was not willing to say to God, "Thy will be done", - knew nothing of the "overcoming life", & thought that my being sick showed that God did not really love me. Reading Murray's "Humility" about five years ago made me willing to say, "Thy will be done." Then Christ came in & lived my life for about four months. Then came months of physical weakness and depression, when I lost the realization of a loving, almighty Saviour, and I allowed a friend to take the place He had occupied in my heart. After some time a friend told me of this, which I had not realized, & only God knows how dreadful a sin it seemed to me,

& how I sought forgiveness & the enthronement of Christ again. But while I believe I am forgiven & that Christ is my life, the sweet realization of His presence, the rest & peace that I enjoyed when He lived my life for me before, have not returned. I do not know why, but never supposed it would be even.

3. My Christian life has been fed by the Word & the Spirit.

4. It has been helped by Christian friends, & books and Providence. It has been hindered by physical weakness, which I think is the reason of my frequent thoughts of self, past sins, and consequent discouragement.

Scripture warrant. Thers 17, 8 "ye became an example to all that believe, - from you hath sounded forth the word of the Lord." Gal 6, 2 "Bear ye one another's burdens." Rom 12, 15. "Rejoice with them that rejoice; weep with them that weep." Rom 8, 28. "to them that love God, all things work together for good."

I cannot find anything in the Bible that teaches that physical weakness should effect spiritual life, and so cannot be satisfied that it should.

The influences which have nourished and deepened my Christian life have been mainly these.

The earliest was the consistent teaching of a tender, godly father, the example of my mother's unusually happy, joyous, trustful disposition, and the spirit of worship which came of a regular attendance at church and Sunday School.

First in point of time comes the deep underlying missionary purpose of my life. Roused in my heart as a child of seven or eight years by a missionary address, this purpose has never wavered. It has drawn me to Christ as nothing else could; it roused me very early to Bible Study because "none could be a missionary who did not know and love the Bible"; it has urged me to learn the meaning of prayer; it has strengthened the determination to conquer certain traits of character.

If this heart's desire never has its fulfillment, it has certainly been the strongest developer of my own Christian life.

The ~~inspiration~~ ^{contact} with strong Christians, Portland Summer Conferences, and certain Bible classes

especially during the last two years, have greatly stimulated growth, because they have made the "Father and the Son" more constantly present to my thoughts and heart.

For the rest I know that in proportion to faithfulness or laxness in private study and prayer has been the steadiness or unevenness of growth.

and stretching forward to the things which are before,
I press on toward the goal."

Looking unto Jesus, the author and perfecter of our faith"
"We know - that we shall be like him; for we shall
see him, even as he is. And every one that hath
this hope set on him purifieth himself, even as
he is pure"

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he is pure"

Of the graces of the Christian life I
have found meekness, ^{long} suffering,
spirit and patience, the hardest to
cultivate, while the growth of faith,
hope have been more constant and
the cultivation of temperance,
forgiveness, and brotherly kindness
has been more easy. I believe
then ^{that} of other qualities -

Bible study, preparation for
public preaching, and personal
work - have helped me greatly
in my own spiritual life -
while the cares of this world,
which too often have
encroached upon private
devotion, and a spirit of impatience,

with a hasty temper, have
been great hindrances --
I find it a constant
temptation, to attempt too
much, and in the doing of
many things to neglect the
one thing needful --

J. Burnwell.

What has helped and what hindered the fruits of the spiritual life?

Helps.

1. The inspiration and expectations of a goaly matter.
2. A healthy spirituality among people of my own age, during college days.
3. The College Y.M.C.A., through its fellowship, & the responsibilities it placed upon me.
4. The inspiration and outlook received at Student Summer Schools.
5. Heavy responsibilities in organized Christian work, driving one to larger dependence on God.
6. Of course the greatest help has been the Divine Helper, as fellowship with Him has been maintained through Prayer & Bible Study, & Christian Service.

(over)

Hindrances.

The only hindrances have
been from within, as the
conflict has gone on between
the life where self has wanted
recognition and the life in which
Christ is the real master.

Personal Experience

- I. What have I found hardest
merit among the X^u graces.
1. It has been hardest to love those
whom I would naturally hate.
If a person did me a great
wrong — not a fancied wrong but
a real wrong, which cut at the
roots — it proved very hard to
forgive her.
 2. I do not know that there is
any one of the X^u graces which was
easy — all are contrary to the
natural ~~heart~~. Perhaps patience
has been as easy as any yet
that has been taught by hard
lessons.
- II. The spiritual life has been helped
and the fruits have been grown by
cultivation. They don't grow of themselves.
But given a soil prepared — which
means a conviction of sin and

Christian joy is for me, the highest and fairest of the graces. It is the sum of faith + hope + love, and depends not at all on things temporal, but must draw its life from the unchanging love + wisdom of the heavenly Father. It seems as if most of my rejoicing in the Lord comes at times when there is nothing much to hinder rejoicing in any direction. The steady, unquenchable gladness which I know ought to be the Christian's greatest strength for service; and might be too, his most blessed heart's possession, is so discouragingly slow in growing! yet it must be possible to be "sorrowful, yet always rejoicing."

The grace of giving was born in me, and has been almost a "testing sin"! I am ^{not} sure my easiest Christian grace has not taught me some of the hardest lessons.

The greatest help toward fruit bearing in my life has been the wonderful power of missions. It is, the strongest influence and greatest encouragement in the world - my hindrance is intense timidity. I must follow Paul's "I can do all things in him that strengtheneth me", with the prayer "Lord, I believe, help thou mine unbelief."

June 10th, 1911.

Of the fruits of the spirit, the hardest are
impartiality, gentleness, forbearance with the follies of people,
humility, (in those preferring one another), thoughtfulness,
love.

The easier (not ~~easy~~) in fact, kindness, temperance,
good nature, obedience.

What hinders the growth of the fruit is what Paul
calls the law of sin. "I know that in me dwelleth
no good thing: for to will is present with me,
but to do that which is good is not. For the good which
I would I do not: not the will which I would not, but
I practice."

2.

then a waiting on God in prayer,
~~and~~ all the while looking into
God's Word —, and then in utter
dependence upon God wait for the
growing of the divine seeds, and they
do grow. So prepare the soil
is our part of the work: the growing
is His.

I have found trials and "things hard
to bear" to be necessary to bring a
conviction of my need of certain graces.
These also strengthen the plant while
it is growing.

The companionship of friends ^{who}
~~illustrate~~ ^{illustrate} Christ's life has been one of the
greatest aids I have had. I think
of no other greater than these human
agents through whom Christ speaks.

Neglected Bible Study, loss of
fellowship with God, temporarily have

3.

hindered the growth of the Christian
graces. Refusal to obey God in
some given thing has hindered also.

One has always to go right back
to the point where the refusal
began and begin there in order
to have growth started again.

The chief influences which finally culminated in the Christian life were as follows:

1. A Christian environment in home life, where family prayers, giving one tenth of the family income, regular private and Church worship were practised.
2. The example of a devout, patient, suffering, faithful Christian mother.
3. The experience of joining the Church, at 10 years of age, resulting at that particular time in a definite pleasure, though not permanently effectual in keeping the Christian life binding, and a reality. Church membership was preceded by a "spiritual awakening" marked chiefly by sorrow for what was thought to have been sin, and desire to be good. Several other people, children and adults, joined at the same time.
4. Regular work during the next eight years, as librarian in the S.S. library, served to keep up a touch with Christian people in spite of the loss of real Christian faith.
5. Battle with secret and public sin during early school and student days led to open confession that the Christian life was at an end. Church membership was continued, however.
6. This struggle to overcome resulted in acknowledgement that the battle could not be won alone. The silent but perfectly apparent sympathy and appreciative knowledge of the mother was the mainstay through this period.
7. Finally, by a clear cut act of the will, based on previous failure to win alone, the claims put forth by Paul for the sufficiency of Christ to save, were accepted on trial. Permanent faith followed, and victory, though not without frequent later defeat.

The three passages which justify the above are

1. Matthew 11:28 "Come unto me all ye that labor and are heavy laden and I will give you rest."

2. 1 Cor. 10:13 "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also a way of escape, that ye may be able to endure it."
3. Rom. 6.15; 22,23 "Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? _-----
But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

From the Christian life Comm.

Born of Christian parents, brought up in a home whose very atmosphere was that of love to Christ, I cannot remember a time when I did not love Jesus. The Christian life began so early that it had no conscious beginning. When I grew old enough it was the natural thing to make a public confession of the relation which had always existed between myself and Christ, and ^{I have} ~~never~~ questioned it.

Jesus said, "Suffer the little children to come unto me, for of such is the Kingdom of Heaven."

"And the child Samuel ministered unto the Lord. And the Lord called Samuel. Then Samuel said, Speak, Lord, for thy servant heareth."

From my earliest recol-
lection I was a duoman,
regarding heaven and
the spiritual life.

Inheriting something
of the Aynetic, I was
fettered by a spiritual
obtuseness, which,
combined with the
above, descended on
emotional experience,
as this was not forth-

coming, I stumbled
 along until many of
 my friends came into
 the church, and under
 the agency of these
 continued with the
 desire of older Christian
 friends. I yielded to
 pressure without a
 satisfactory opinion
 to myself. Conscience
 was awake, however, and

and for two years I
never came to the
communion table; as
I was away from home
most of the time, at
school. I manage that
no attention was
called to this fact.

Still after this, I had
no marked experience
until my senior year
at the Institute,

When with the three class-
mates I was talking
with the President one
evening, one of the girls
suddenly asked, "Prof. M.
will you tell me if this
Institute can be covered
spiritually this year?"
he replied "I am afraid
not." we were amazed
at his cool reply,
then he explained in

this way. "One Christian
 student are too indiffer-
 to do anything to help."

Then one by one he put
 the question to me. "Have
 you any faith?" me
 each. said "a little."

"^{your} little", well said he
 if you will put these together,
 and carry out a test
 I will give you for
 tomorrow evening, I
 will have much faith."

This test ^{to} ~~me~~ ^{me} ~~out~~, laying
aside our pride by
walking over a tradition
and practice of years
standing. we felt it
more than we could
do, and "went away
sorrowful", as one other
who went personally to
Christ.

Meeting one of the men
of our class the next.

whole night through
 this touched me more
 than anything else could
 have done, as he was
 a man we all loved.

The four ~~came~~ ^{gathered} together
 that Sunday afternoon
 spent it in conversation
 and prayer, with the
 feeling of great responsibility
 on our hearts. God

I prepared me to meet
the test, and gave work,
which followed in abundance,
this I mark as the
real beginning of my
Christian life.

3. 2. 3.
John 6. 65. No man can come
unto me except it be given
him of the Father.

Luke 24: 23 -
"Slow of heart to believe"

John 7. 17. If any man
willeth to do his will, he shall
know of the teaching - - -

I have been told that I was born on a certain day of a certain year. I do not remember any thing about it and yet I believe it. I do not know when or how I was "born again" and yet I believe

I am a Christian. God and my Mother are inseparably linked to my earliest recollections, and I have no more doubt of Heaven and God than I have of Home and Mother. I cannot recall when I learned to walk or talk, but in the Christian life I am taking a few steps every day, and learning new characters in God's alphabet - in the hope that some day I may walk and talk with Him.

The earliest-remembrance of my Christian life is as a child in a Sunday school prayer-meeting led by the church (Evangelist) when I said I believed in Christ as my Saviour. This however did not make any particular change in my life, since I was brought-up by Christian parents, and have never known what it was, not to believe.

The passages up on which I still base my belief are Rom. 10: 9. If thou shalt confess with thy mouth Jesus as

Lord, and shall believe in thy
heart - that God raised him from
the dead, thou shalt be saved.

Jno. 5:24 He that heareth
my word, and believeth on him
that sent me hath everlasting
life.

Acts. 16:31 Believe on the Lord
Jesus Christ - and thou shalt
be saved.

It is impossible for me to tell
any thing of the beginning of
my Christian life. From earliest
childhood I was taught by Christian
parents the love of God and that
Jesus Christ was my saviour and
in Him I had eternal life.

The witness within came long
before I questioned and verified
why I believed. When the time
of decision was I do not know
since I have never known
anything else than to say I was
a Christian.

At the age of 14 when some of
my companions confessed
Christ for the first time, a longing
to be when they were with the

A strange new revelation of becoming
a Christian came to me, yet I knew
I was His. With this came the first
questioning of when and how this
came to me though it was as I
then thought too personal and strange
a question to ask anyone and only
my heavenly Father knew and
sent the assurance I was His child.
A very definite time stands out
when as a child I now believe God
spoke to me and brought to me
the question why not be what He
wanted me to be no matter what
the cost and it was then the strong
desire to be wholly God's rock held
of my life.

These texts stand out as proofs
of the child's acceptance of Christ.

Jno. 1:12 As many as received Him
to them gave He the right to become
Children of God, even to them that
believe on His name: which were
born, not of blood, nor of the will of
flesh, nor of the will of man, but of
God.

Matt. 18:3 Except ye turn and become
as little children, ye shall in no wise
enter into the Kingdom of heaven.

Rom. 6:23 The free gift of God is
eternal life in Christ Jesus our Lord.

He who said upon earth "suffer the
little children to come unto me
and forbid them not for of such
is the Kingdom of heaven" has
said whosoever receives (no matter
how much they understand)
who has put a premium upon
children's trust and has told us

again and again that salvation
depends not for one moment
upon what we do but is simply
a gift. in time to be accepted,
is ^{not} the child's heart capable of
receiving and accepting this
gift?

How The Christian Life Came to me.

I think it must have begun long before I was conscious of it. For at the age of 12, it did not seem like beginning a new life, when at my Mothers suggestion, I made a public Confession of my faith in Christ. Spiritual matters did then become more personally real to me, but I cannot think it was the beginning of the Christian life. It was, I believe, a very important stage in its development. There have been other stages since then, which seem to me to have made greater changes in my life than was made then.

I cannot doubt that the Spirit of God taught me a good deal of spiritual truth, in the earliest periods of life that memory can recall. I am not sure but that one may be almost a Christian

almost, ^{if not quite,} ² from one's birth. Where parental life and teaching are what they ought to be, I believe it likely that more children would, as it were, grow up into the clearly defined Christian life, than would enter it by any very marked or marvellous, ^{sudden} change, though of course the public confession of Christ naturally marks an epoch in the growth, ^{even} of one who has believed the truth of the gospel for years before.

Mark 10:14 Suffer the little children &c.

2 Tim 3:15 From a babe (βρέφος) thou hast known the sacred writings &c.

1 Sam. 1:27, 28 } "Samuel ministered before the Lord, bringing a child," &c.
2:18

How the Christian
Life came to me.

Gods love stirred the heart of
a child so deeply that quietly
and in secret, she accepted
Christ's atonement for her own
sins, and decided to confess
them openly. There was no
religious excitement at the time
and her friends & pastor
did not understand and
were at first doubtful. Rather
the child understood what she
was doing when she united
with the church almost alone
in the first communion in
her twelfth year.

Looking back, it seems so

of that was her profession; and
the real beginning of the Christian
life had come at noon and a half
later, when in the shadow of a
great crisis, she first said "Yes
will be done".

She never was dying - no one told
her, but she felt it - and again
there is no sense of fear such
as she has never felt since, the
Spirit led her to the realization
that she was redeemed - at
the cross - for she do what
should be done.

There follows a cross with the

could find in her last about
to have you see - when she
was about to see her
because in her she
could think of her in pain
and that - the words are -
That she had - she had
come to see his will always
behind her - and she had
to see her - but she
to her - for she had to
see - and it separated her in
many ways, in a certain sense
from all human help, until at
last in other situations

and business, she turned toward
the love of God - and found it.

"I am persuaded that neither
death, nor life - nor things present,
nor things to come - shall be
able to separate us from the love
of God which is in Christ Jesus
our Lord."

How the Christian Life came
on.

H. L. Linnell

I was twelve years old
when on Sabbath, mother
told me that she was planning
soon to transfer her member-
ship to the Church of which
my step father was a member,
and at the same time he
asked me if I was not
ready to confess Christ
and come to the communion
with her. In that interview
my Christian life became
first a conscious one. I
remember very distinctly

my surprise that there
should be any who would
not confess Christ. It
seemed to me the only natural
course to believe & Confess
the Saviour. I gladly
responded to nothwithstanding
as soon as I understood
it - and in a few days
united with the Church
Consequently as I look back
over life I do not know when
I was not a Christian; and when
I came to the Church, that was no
deep conversion of heart, I was
simply called, and came as a matter
of course. - Matt 19:14 act. 2:39, 41; 16:31, 34.

How the Christian Life Came to Me.

Brought up in a Quaker
home, I can remember
no time when I did
not think of God as my Father
& Jesus as my Saviour.

I in 3:13. For a time
I doubt know the Holy Spirit
which is the way to
unto salvation.

In my childhood, you, at a
time of revival I came into
a large number of other people
full communion with the Church.
There were special meetings,
the atmosphere of revival was
about us.

Six years later there
was an experience of a
new & deeper awakening.

How the Christian Eye Came to Me.

Brought up in a Christian
home, I can remember
no time when I did
not think of God as my Father
& Jesus as my Saviour.

2 Tim 3:15 - From a child
thou hast known the scriptures
which are able to make thee wise
unto salvation.

In my twentieth year, at a
time of revival I came, with
a large number of others, into
full communion with the Church.
There were special meetings,
the atmosphere of revival was
about us.

Six years later there
was an experience of a
new & deeper awakening.

in which there was
a keener sense of sin
to deeper love for Christ.

To some minds this might
seem to have been the time
of my conversion.

I always interpreted it
in the sense of Peter's
experience; - when thou
art converted (do not turn
again), strengthen thy
brethren; - It was a
"turning again" a new
beginning. (There have
been others) - but this
does not prove to me
that the earlier begin-
ning was any the less

Genuine.

Just when the new life
Came to me, I do not
know.

In 3:3. The word blessed
I have I think often heard
the same thing, but can't
not see what it connects
together it goes on in
every one that is born of the
Spirit.

Realization that others who needed
to know Christ were looking to
me for some resemblance to Him
has raised the standard of my
Christian life.

5" - When once the consciousness
came to my life that the Holy
Spirit was a constant presence
not a transient guest it made
the way to become like Christ so
much more easy than before.
When I have been utterly powerless
to change or imitate Christ, there
has He come to transform me
reproduce Him in so far as I would
give Him access. I believe that
in dependence on Him, realizing His
williness and longing and love
for me have I most often
found the way to be like my
Lord and Master, Jesus Christ.

2" By prayer. ² So many days I
have been taught over and over
again the more I have to do the
more not the less I need to pray.
I have been helped in my prayer
life by the little booklet - "The
Practicality of the Presence of God."

It has been such an assurance
that He was near, and would hear.

3" By study about Christ. The more
I study the character of Christ in
the Bible, the more am I stirred
with a sense of how like our life
He was in the outrageous circumstances
and yet how wonderful. He was
not in the ordinary life of man.
It is a wonderful incarnation.

4" By service for Christ. Whenever
I have been trying to help people
or been put in a place of trust
in God's work, the longing to be
like Him has increased. The

Five ways appear to me as the best
to become like Christ. 1st to associate
with Him. The most fruitful days
have been those when I have spent
time with Him. It came to me early
one morning just before the days
were so cold and indifferent
my life was. Just then I noticed
the sun pouring in at the window
and realized its mighty work in
melting the ice and snow. I prayed
most earnestly that He might
come to my life in that way.
It was not long before His presence
the day was all different and
there was a glow and warmth
assuredly coming from Him.
It was one of the sweetest lessons
of my life of the power - the trans-
forming power of association
with Christ.

In the right relationships of my life
 I believe I most desire to be like
 Christ - to spend time in prayer
 though the pressure of work offers
 the temptation not to do this;
 to be always free to do what is the will
 of God at the moment, so free from
 self and opinion and so filled with
 love for souls that I may be used
 in personal helpfulness to them
 and always welcome as Christ did
 anyone who needs sympathy
 or help or joy; to live so near to God
 that I may discern the need of those
 with whom I come in contact, so
 to lead them to a personal acquaintance
 with the Lord Jesus Christ.

As Christ so wonderfully reveals
 the Fatherhood of God and His heart
 to do in some sense long to
 reveal the heart and love of Christ
 to those who know Him not:

For April 29th 1901.

Setting aside "love" which is the supreme characteristic and one all-embracing, a trait which specially appeals to me is Christ's tenderness. He handled so gently little children, those in sorrow, his own mother, his disciples in their stupidity, and even the sinful. It was tenderness surpassing woman's - His self-restraint, his selflessness, his readiness to help, his humility, his constant fellowship with the Father, his high ideal of grandeur, are characteristics which I desire to imitate.

We grow like those with whom we associate. I have found that the more constant and intimate the companionship between myself and Christ - the more I abide with him - the more his traits appeared in my life - any and every break in this association means a re-appearance of my own characteristics.

A realization of Christ's presence means more of a realization of his life in mind.

Christ has influenced me by
His life His teaching & His example.
He has held up a picture of
the life true to God and has made
it so attractive & so possible
that it creates a great longing
to realize it. And it is
just because He shows it to
be possible that I know it
is Jesus and others who exercise
such an influence over me. It
bears the imprint of the
superhuman.

Personal Experience -

I most desire to be like Christ
in His friendship - His power to love.
There is surely no way in which
He is most glorified in human
beings than by love. It is the
one great thing that appeals to
unbelievers, and it is the dis-
tinguishing mark of His - ~~and His~~
religion illustrates it.

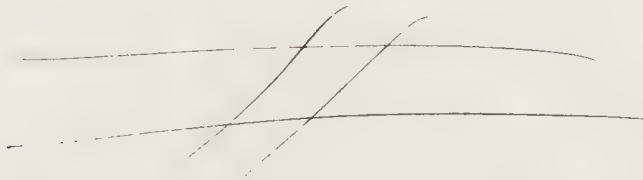
If I could love as purely, un-
feignedly, unselfishly, as He did
it could not help but make a
great change in one's fruitfulness
& power in winning the lost.

+

D.T.O.

I have found that the way
to come like Him in so far
as I may bear any resemblance
to Him is ~~first~~ (1) to surrender,

fully to Him and allow His Spirit
to dictate; and then (2) to go
about serving. It is to live
the daily life as in His
presence.



What Qualities Earned Jesus' Approval?



ESUS lived and suffered on this earth TO IMPROVE MEN HERE.

His mission was not merely to prepare men for a life to come.

He taught that on earth His Father's law of order and harmony should rule. He predicted perfect conditions here below.

His most encouraging prophecies promise ideal human life, and fill with hope every believer in the race who looks forward to perfect social conditions, under God's rule, on earth.

The future life, suggested by instinct and promised by religion, is promised to man under certain conditions.

Through study of these conditions and restrictions, it is possible to form an opinion, however feeble, concerning the qualities that Jesus held in highest esteem.

All of His promises, threats and exhortations were based on a desire to make us live more worthily on earth.

He came **HERE** to meet men and live among them. He came to deal with and improve conditions surrounding them **HERE**.



There can be nothing more interesting, nothing more profitable, than reverent study of the words and purposes of Jesus. And to those interested in social development the study is doubly profitable, since Jesus' teachings are **ALL** social. From first to last there is not one word political—for all men's petty, passing politics here, there is only pity, in the noble nature that knew not contempt.

Of men whose lives began in apparent love of their fellows, countless thousands have ended victims of their political ambition. To all such the temptation of ambition has appealed successfully.

The temptation of personal, earthly power was put before Jesus—in vain.

All the kingdoms of the earth are shown and offered to Him by the evil spirit of ambition. (Matthew, iv., 8.) The reply is:

"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The Disciples are warned against political ambition:

"Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." Mark, viii., 15.

After the feeding of the multitude on the shores of Galilee, the miracle of the loaves and fishes, Jesus was acclaimed by the people as political leader—in those days, as in these, he who gave to the people **MATERIAL** blessings earned their warmest approval:

"When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." John, vi., 15.

We hope at intervals in this column to study Jesus' promises of social betterment on earth and His orders governing men's relations with each other. Let us consider to-day the qualities in man that earned His approval.



First is the all-important command **TO DO THE WILL OF HIS FATHER**:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew, vii., 21.

His life was devoted to expounding and exemplifying the will of His Father. All of His words and deeds must be studied to know that will. But first beyond question and most often emphasized come kindness to children and to women, sympathy for the poor, and genuine brotherly love for one another.

DETERMINATION and **PERSISTENCY** in effort are necessary:

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke, ix., 62.

The man whose efforts are to help on the race must have determination, and **NEVER LOOK BACK**, once his task is undertaken. Such men are the **WORKERS**, the **STICKERS**. They fill the graves of martyrs, of courageous explorers, of liberty's fighting friends. Only the man determined to do his share is fit for the kingdom of God.

SIMPLICITY, freedom from conceit, are essential to the perfect human character:

"Except ye turn, and become as little children, ye shall not enter into the kingdom of heaven." Matthew, xviii., 3.

Simplicity of mind and heart are characteristic of truest greatness in all departments of useful effort. Newton, Archimedes, Lincoln, Bunyan, Cromwell, have all the simplicity of "little children."

Personal, **INTRINSIC MERIT** is necessary:

"Children, how hard it is for them that trust in riches to enter into the kingdom of God!" Mark, x., 24.

It is **HARD** for any rich man to enter the kingdom. It is indeed hard for any man made selfish and egotistical by more than his share to possess the qualities that win Divine approval. It is especially hard for the rich man who "trusts in riches," and not in actual qualities of his own.

SELF-DENIAL, the power to deprive ourselves, is necessary to the good man:

"If thine eye cause thee to stumble, cast it out. * * * * If thy hand cause thee to stumble, cut it off."

Thus, allegorically, we are told that we must deprive ourselves of those weaknesses, vices, self-indulgences, that mar our characters.

Do the **WILL OF GOD**. Be **DETERMINED**. Cultivate **SIMPLICITY**. Rely on your **MERIT**, and not on your **MONEY**. Practise **SELF-DENIAL**.

Thus you may earn the approval of Jesus and help on His work—the betterment of man here and hereafter.

To be like Christ - is the vision and hope toward which all my Christian life points. But wherein I most desire to resemble him, at any one time, depends upon what I realize most keenly to be my greatest need.

The last few years have been full of incessant activity for me; and, in my thought and study of Christ, I marvel at and court the calm poise of his life, and his wonderful readiness to meet all emergencies. Moving ~~in~~ ^{on} ~~an~~ ^{an} ~~interrupted~~ ^{interrupted} line - He turned from one thing to another ~~without~~ ^{so} naturally & without any friction - I live most of my life in a sort of series of jerks - And when each right course, the nervousness is out of all proportion to the days' endeavors - I am not discontented with the tasks set me - only discouraged a little that I have handled so many & varied bits of work, & not been able to accomplish much with any one of them. The demands on Christ were far more varied and abrupt, and his days were infinitely more full than mine. He could only give a touch here & a word there, as he passed along. But it was always the right word, the master touch! My whole heart to be just so ready for any service at any moment.

I am perfectly sure that nothing but the power & patience of God can transform my life into a likeness to Christ's. But I can try not to hinder what God wants to work in me, for it is his will that I should grow up into him.

and he will take the shortest-road, if only I can
learn to yield in all things to his leading -
And I may keep "looking unto Jesus" until I shall
realize his presence not once in a while - nor often -
but always -

I was a child of nine when one day toward night, I heard a rumor that the Lord would come that night. Young as I was, I was terrified at the thought of being summoned into the presence of God unprepared. When the time came to "say my prayers," that night, I could not conceal my anxiety, and in an outburst of tears, told my mother what was troubling me. Very earnestly I prayed for forgiveness. As soon as I was up, I ran to the bedside of my grandfather

who was ill, and joyfully told
him that I was a Christian.
From that day to this, though
at times not so strongly as at
others, I have not ceased to
give this testimony.

I was brought up in an American workingman's family. My father was an intelligent, upright, sober, hardworking man, who wanted his boys to be like himself in character, but better circumstanced than he. But he was not interested in the Church, neither was my mother, to any appreciable extent, so I grew up without religious training. Became fond of Col. Ingersoll's writings, and was rather proud of the skepticism which they engendered. Still was not satisfied, and, when I was about 17 years of age I ~~went to~~ consulted a clergyman, but received no

2

satisfaction from him, and was rather confirmed in my skepticism by the experience. From this point I went wrong morally, and finally brought up in a Rescue mission, where the old truth that Jesus could take a wreck and make a man of him, came home to me with new power. I determined to try it. There was nothing to lose. There was everything to gain. So I surrendered myself to Christ, largely as an experiment, but honestly determined to give it a fair trial. The new life manifested itself rather in a new vision of truth and a new power of work, than in great emotion.

I have no remembrance of any beginning in my Christian life. I can not recollect the time when I was not trying to be a Christian. My uniting with the church was simply a public profession of a faith not new to me. Of course as I have become older there has been a continual growth, as the significance of life has gradually come to me.

I can point to no time at which I can say that a true spiritual life began in me.

From infancy I was surrounded with an atmosphere of devotion, by parents taught to worship and accept the duty and promises of God's word. When I first learned of God's love and learned to trust in Jesus Christ as my Saviour. I was about thirteen years of age when a public profession of faith in Christ was made. There was connected with that event, however, no remarkable experience; only a determination to own the Saviour who offered Himself to me, a

gladness of heart that He was
willing to receive me, and a
sense of added responsibility
because I had publicly professed
allegiance to Him.

In later years I can
mark times when there
came distinct experiences of
quicken'd life but life in
its beginning was not
so marked.

It was while listening to a sermon
on the fulfilling of the Holy Ghost
that I was converted. It was then, in
those few moments that God filled my
heart with His Spirit and gave me a
revelation of Himself as my Father
and of Christ as my Saviour. All
things seemed to be made new to me
and I realized for the first time that
I had received new life, that I was
truly a new creature in Christ. I
had the feeling that from that time
forth I was truly free and my
one desire and resolution was to
give my life into His hands and

Thereafter to allow Christ to live in
me and to fill my heart with His
Spirit, for all my duties and daily
living. It was as if old things
had passed away and all things had
become new.

The best Christian I know
boarded in the same family with
me for several years. The
members of this household were
all professed Christians but the
coming of this living Christian among
us from the very first changed
the atmosphere entirely. Before
the first year ended nearly all of
us saw that God had sent him
as a great blessing to us.

Perhaps the simplest way in which
to make us see this Christian is to
tell the effect of his life upon us.

The first thing I noticed was that
we were more cheerful in his presence
being ashamed to complain and
disagree with his example & exam-
ple before us. Then we were
more careful of the way in which
we spoke on themes bordering on
sacred subjects, and our interest
in Christian work was quickened

by his never waning interest
in it.

As time went on we con-
fessed to each other that we longed
hungerily for his poise, gracious
sweetness and never-ending
strength of purpose. Secretly
we each determined that if it were
to be obtained nothing should be too great
to give for it. From studying our
friend we, following his example,
began to study the Bible with prayer.

and then had our first vision
 of Christ in his glory and of our
 selves in our degradation. In
 this crisis as in all our after
 growth this Christian was still like
 a finger post pointing us to Christ
 by example and by word.

From indifferent drifting ~~Jews~~
 professing Christians God used
 this one person more than any
 person else to change us to Christians.

who knows the blessedness of gladly
giving all our own lives and the
lives of our dearest ones back to
Him for any or all service.

The best Christian I know is one who
talks very little about his religion, but who lives it.
He is the embodiment of patience - shown in
forbearance toward the faults of others, and in
the cheerful bearing of years of physical weakness -

He is always loved and sought for by
children, and in return takes any pains to give
them pleasure. He is tender with a tenderness
beyond belief except by those who have experienced
it; and by this, and his utterly unselfish concern
for them, is giving to the members of his family a
conception of the Fatherhood of God, which otherwise
they would never have conceived.

He never tolerates evil in any form. He has
done more good than anyone could ever know, because
he never mentions it. In his constant prayer,
and love for God's word, and fellowship with the
Father, one must find the secret of his sweet, helpful,
and beautiful life -

The best Christian I know is a young woman who before her conversion had no contact of any kind with Christians or the Bible. Becoming a follower of Christ brought a change to her life such as few people know. Her life from that time has been one of tremendous power.

She lives Christ every moment of her life as someone said of her, "She is truly a temple of the Spirit." The very atmosphere of her life is so wonderful that people are drawn to her for spiritual help constantly. She knows too, in the very least things of her life she honors Him.

Her success as a personal worker
is marked in several ways.

She has a wonderful discernment
of human nature and its needs,
a power for which she prays as she
comes in contact with people.

She leads people not to her self
but to Christ. Those whom she
keeps secure not so much to
depend on her ^{to have learned} how to depend
upon the Lord.

She is free from opinions of others
custom and prejudice as few
people are. She ~~seems to~~ lives
constantly to please and glorify
Him. She is a quiet earnest
follower of her Lord, constantly
seeking to bring others to the
One whom to her is the chiefest
among ten thousand and all & this
One altogether lovely.

How has Christ influenced me?

He has ^{changed} my whole standard of life, to measure by spiritual values.

He has broadened, lifted, ennobled, & sweetened all relationships and all duty.

I know it is Christ - by a consciousness of His presence, which is beyond reason.

By answered prayers.

By promises fulfilled.

When first I came face to face with death, my realization of mystery began. And, as my soul struggled with that, the other deep things of God, one by one, closed in around me; till nothing in heaven or earth seemed real. The day came when faith in God failed, and if only my life could have ~~ended~~, I would have been satisfied. But I had to go on living, & I could not live without thinking - and thought was only bearable supposing Christianity were true. So I tried to ~~find~~ ^{find proof of} those things which I wished I could believe. And taking Christ's ~~specimen~~ ^{specimen}, "If any man willeth to do his will, he shall know of the teaching, whether it be of God," I crowded my days with work in home & church, trying to leave no time for thought. But I could no more ignore the difficulties than reason them away, and years of struggle followed, out of which his one thing came. I knew the "teaching" was of God - though I might never understand it. A few words of Phillips Brooks ~~came~~ ^{helped} ~~to~~ ^{me} ~~then~~. "Sometimes God folds about his doubting child a sense of himself so complete and satisfying, that the child is willing to let his questions lie unanswered because of the unanswerable answer of the Father which surrounds him." That was the beginning of peace for me. Today those great, eternal, questions lie quietly in my heart. God sends a growing light on some of them through study and living experience - but they are mysteries still. The simplest things of the Kingdom are too deep for me to fathom in this ~~life~~ world. Yet, in that very fact lies an unshakable hope & expectation.

Eternal life in which to learn - and God as teacher!

"For now I know in part, but then shall I know
even as also I have been known -"

The Christian who stands highest, in all my experience, lived, more than any I ever knew, in the world & yet above it. His was a very real love of this life, and a keen appreciation of the truth that God has given us ^{richly} all things to enjoy. There was a simplicity & purity of happiness which brought a sense of refreshment to all about him. X. ~~None~~ who knew him ever failed to realize whose he was and whom he served. No errand was too humble, no task too heavy, if it held an opportunity for service. There was a feeling of quiet strength that led men to trust him with their worldly cares or their hearts troubles; and he was always ready & willing to help. One petition in his daily prayer was for him in my heart for you - "Prepare us for what thou art preparing for us". I think it held the secret of his sufficiency for all demands. With a heart as tender as a child's toward suffering and want, he was yet more stern and uncompromising toward sin - than anyone I have ever met. There was an uncomfortable literalness in his Christianity, by the light of which a wrong does stand self-condemned. An excuse never seemed so weak a thing as in his silent presence. He touched nothing without making it better.

The memory of his life has held more vital power over me, than the living presence of any other man or woman.

That which has been hardest
in the Christian Life has been
the keeping of God's presence
ever with me - the hourly
abiding - That which is easiest
is perhaps the outward service.
Nothing has helped so much
as Bible Study & prayer - nothing
has hindered so much as
pressing duties which have
deprived me of such study
& prayer.

Faithfulness to me is the one of the Christian Graces for which I need the greatest help from God.

The Essential to me is the joy which comes through Christ and the realization of His wonderful goodness to me. It is to me the Christian Grace which is the most constant and strong.

What has helped me most, is the constant daily surrender of Self to Christ, and the continual realization of the fact that the old self died in Christ and that He now lives through me.

The greatest hindrance has been the neglect of the duties of Prayer and Bible Study and divine and constant communion with God at all times and in all circumstances.

The characteristic in which I do most
desire to resemble Christ, is, in His
Perfect Harmony and Consensus with
His Father in all His ways. It is
in the wonderful oneness of His purpose
with the purpose of His Father's
Kingdom, and the complete
forgetfulness of Self, in the one
thought of "being about His Father's
business."

The greatest help I have found in
striving to become like Christ is in
the application in every day living
of the principles I know Christ
stood for. It is in realizing
that in all things Christ will
show me through His Spirit how to act
if I don't give myself up to His

guiding - and of course, is it
all the greatest help, is that
+ knowing Christ - through constant
Communion with Him in prayer
and thought and Bible Study.

In respect to Resemblance to Christ. ^{151c 4:19}

- (1) I most desire to resemble Christ, in holiness.
- (2) Have found the Bible, prayer, and evangelistic work helpful in the Christian life
- (3) The Scriptures teach us that Christ left us an example that we should follow his steps. Christ is imitable in his holiness; and in various special graces, as love, tenderness, firmness, courage, self-denial and self-sacrifice, patience, and persistency
- (4) Likeness to χ is a scriptural idea, and expression
¹⁸² 1st John 3:2. "We shall be like him"
Heb 2:17 He was "made like his brethren"
" 4:15 "Templed as we are" that is
"The same mind that was in Christ"
"I am the vine ye are the branches"
"I have called you brethren"
- (5) Jesus is our model in the spirit in which we ought to discharge all duties; in perfect obedience to God, and perfect love to men

Samuel H. Boardman

Jesus Love - and voice
to his fellowmen has
appealed most strongly
to me. I desire more
than any thing else to
be of use in the world.

The perfect balance of Christ's character is to me its miracle of living - so I long most to learn as perfectly the will of God, to have the mind of the Master, the indwelling of the Spirit. To this end the striving to make Christ my constant dearest companion has been my greatest help.

Wm. H. Miller
P.O. No. 10
New York

I should most like to resemble
Christ in the absolute purity and
truth of His nature — never to
have any sinful suggestion find
a responsive or sympathetic chord
in me — just be dulled to what
was not fine and true.

Closest of all that I'd like most
to have the unflinching readiness and
power to help all sorts of people
in the spontaneous way Christ did
and with His naturalness and sin-
cerity and perfect freedom from
thought of Himself.

I wander in a maze of fear,
Hid in impenetrable night,
Afar from God - ^{and} yet so near,
He always keeps me in his sight.

I am as dross ^{and} less than dross,
Worthless as worthlessness can be;
I am so precious that the cross
Darkened the universe for me.

I am unfit, even from the dust,
Master, to kiss thy garment's hem;
I am so dear that thou, tho' just,
Wilt not despise me nor condemn.

Phoebe Cary.

Then out of the dark just the speck
of a face
Peeped forth thro' its window-bars,
And I laughed to see, it smile at me,
I had not thought of the stars.

There are millions of loving thoughts ^{and}
deeds

All ripe for awakening,
That never would start, from the
world's cold heart
But for sorrow ^{and} suffering.

Yes, the blackening night is sombre
^{and} cold,

And the day was warm ^{and} fine.
And yet if the day never faded
away,
The stars would never shine. "

The Stars.

by Robt. B. Hale, son of Edw.
Covett Hale who died while
in college some years ago.

" I lay at my ease in my little boat,
Just moored to the shore of the pond,
And looked thro' the trees that
swayed in the breeze,
At God's own sky beyond.

And I thought of the want ^{and} the
sin in the world,
And the pain ^{and} the grief they bring,
And I marvelled at God, for spread-
ing abroad
Such sorrow & suffering.

Evening came creeping over the earth
And the sky grew dim ^{and} gray,
And faded from sight - ^{and} I grumbled at night
For stealing my sky away.

Then out of the dark just the speck
of a face
Peeped forth thro' its window-bars;
And I laughed to see, it smile at me,
I had not thought of the stars.

There are millions of loving thoughts ^{and}
seeds

All ripe for awakening,
that never would start, from the
world's cold heart
But for sorrow and suffering.

Yes, the blackening night is sombre
and cold,

And the day was warm ^{and} fine.
And yet if the day never faded
away,
The stars would never shine. "

Arumia, Persia, Nov. 11, 1901.

DEC 11 1901

MR. SPEER

My dear Ray,

The post is just in and it is hard work to read it these days, for every week brings letters showing how much of sorrow Adela's sickness and death will cause to friends in America. I don't know whether she will answer enough to take in the letters to-day or not. Mother's letter brings up a question that has been in my thoughts a good deal the past weeks. She says she is willing to come out in the spring, if we wish it. I don't want to plan not to wait, and still one cannot refuse all thought, though he may strive to avoid all anxiety, as to the future. I had wrote some weeks ago to John & John, ~~as to suggesting~~ that perhaps Mother might come out but leaving it entirely to their judgment to vote it without mentioning it to Mother. Of course Mother will want to be with my little girls and I need her to be with them. She also needs a home and it would thus be a help to her to live with me. If I were in America, there would be no question about it.

But it is different here. She is getting old (is now nearly 66) and has never been strong. It is such a drain on the strength of a missionary circle than an invalid that I ~~don't~~ think it a very serious question, not only as to my mother's best interests but also those of the work. As for the If this plan should be impracticable, I don't don't know what I would do, unless it be to buy my little girls to America. If mother should come I think I would postpone my furlough, perhaps asking to be allowed to go to Europe to meet her, with an allowance for expenses. For this winter we ~~would~~ expect to join in with the Blackhams, but I can't think of that as more than a temporary arrangement. It is hard to think of our home being mined and this takes more faith than ^{does} anything else. For the winter past, I sometimes think I may realize the dream of evangelistic work I sketched to you last year, or something like it. But all that must wait. I think this is enough to indicate the main ~~idea~~ ^{is} of the problem and to help ^{you to} solve it. I don't want to impose greater burdens on willing

and loving friends than I ought to, and also any
excuse from the missionary work I would regard
only as temporary.

There is not much to write as to our dear
sufferer - She is in a stupor most of the time, &
when aroused suffers - I've said a little while
ago, "I suffer, I only suffer". He will thank
God when He sends the good Angel of Sleep to
take her from this sin-cursed world. Susie has
been having a rather severe illness of long years
and is very weak, but she is beginning to recover
now. She is a very good little patient, but of
course needs attention pretty constantly & wants
her baby.

I think I should lose hope
if I did not believe that some how all these sufferers
are a part of His Who redeems the world from sin.

With love,
Yours faithfully,

M. A. Theda.

The greatest mystery of life
seems to me why God should
let the innocent suffer for
the guilty - I do not under-
stand ^{it}, but I can leave it
to my Father and believe that
God is Love.

we love, may be strong to apprehend
with all the Saints what is the
breadth and length and height
and depth and to know the
love of Christ which passeth
knowledge that we may be joined
unto all the fellowship of God.

The Greatest mystery of the Christian
Life to me, is the realization of all
that is meant by our actual Union
with Christ, and identification with Him
as our Life. And yet I find this
cleared away when I in Childlike
Faith just give Him all my heart
and let Him do His work there,
realizing that we are all only
vessels to be filled with His Spirit.
I also find it becomes clearer to
me when I try to walk as He
walked, constantly forgetting Self
and believing that Christ is
really living through me. For I
do believe that Christ dwells in
our hearts through faith; to the end
that we being rooted and grounded

Paradoxes - Mysteries, Difficulties &c.
Dec 11; 1901

Perhaps the greatest paradox and mystery of the Christian life, is the continuance in some sin of those whose supreme choice, is holiness.

The freedom of the will solves the problem in one direction, but not in all.

Leave the origin of sin, which is against all right motives; and which ^{originated} ~~was~~ before the creation of man, as a mystery not necessary to be solved by man; certainly not in his present state of existence.

God's perfect control of free will, without the least infringement of its freedom, never occasioned to me, any difficulty, as God's resources are infinitely above our knowledge; yet I have charity for others who do find difficulties in this fact.

I hold fully to personal identity in God and in man, excluding all pantheism, yet believe in a union which involves something of mystery.

Election and predestination afford me no
(over)

difficulty. God is no more arbitrary in fore-
ordination, than in any other ^{exercise,} action, but his
reasons are simply beyond man's knowledge

So of the existence of evil; sin, pain and suf-
fering; God is not the author of these; but cre-
ated free will is. That God, who has perfect
control of free will, has not prevented these; a-
gain belongs to the fields of knowledge above man's
reach, but perfectly known to God.

Saml N. Boardman.

December 11.

The greatest mystery of the Christian life to me is the realization that Christ's life is our life - How He dwells in us, and the results involved in such abiding. I think I am solving it, by trying to walk as He walked, since I do believe He abides in me. Often I don't give Him much room and often I forget He is there. I get so taken up with what I am doing, and here is the greatest difficulty to me in the Christian life. All other difficulties, temptations etc, ~~are~~ would be done away with, I know, if in childlike faith, I would just give Him all the room, and let Him do His own work in my heart.